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A Further  
**DISCOVERY**  
OF THE  
**PLOT,**  
Drawn from the  
**NARRATIVE**  
AND  
**DEPOSITIONS**  
OF

UNIVERSITY  
LIBRARY  
CAMBRIDGE

**Dr. Titus Oates!**

And Fairly Submitted to the Consideration of all  
Indifferent Readers.

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*No man so blinde as he that will not see.*

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**LONDON,**

Printed for *Henry Brome* at the Gun in *S. Pauls*  
Church-yard, 1680,

DISCO

Dr. Tins Cases:

1861:12

## A Farther Discovery of the PLOT.

**A**S it cannot be deny'd, but that the Kings Witnesses have ventur'd as far, and done as much as men could do, ( under their Circumstances ) to make out the Truth of a *Damnable*, and *Hellish Popish Plot* upon the *Life of his Sacred Majesty*, our *Religion* and *Civil Government* : So neither must it be deny'd, on the other hand, but that the Justice and Wisdom of this Nation have improv'd all Discoveries, by the strictest Inquisition, and scrutiny imaginable ; and done all that was possible also toward the suppressing of the Conspiracy, by the highest Instances of Political zeal and Rigour. Inso-much, that after so many Priests and Jesuits, and other Leading men of that Party removed by the stroke of *Publique Justice* ; so many of them under *Confinement* ; so many more reduced to shift for themselves *beyond the seas*, beside the severe Penalties of the *Law* upon the rest, with all sorts of Encouragement, both for their *detection* and *punishment* : After all this care taken ( I say ) to tear up the accursed Plot by the *Root*, We are yet assured, that ( all this notwithstanding ) the Plot is still carried on with *Confidence*, and *Vigour*. And this we have, even from those very Persons themselves that formerly wrought in the same Mine with the Conspirators ; till through the Grace of a better Light they came to govern themselves by other Measures. *This is a truth no more to be doubted*, then that of the *Plot it self* ; which has flood the Tryall of so many *Solemn* and *Publique Tests* : Beside that we have the same Authority for the One as for the Other ; only the Circumstances not being brought into Proof, the matter of Fact lies a little more in the Dark.

*Whether or no the Plot goes on still*, after all this Havock made of the *Papists*, is the Common subject of every *Coffee-house Discourse*. They that must be presum'd to know best, are of opinion that it does ; and those that are upon the *Negative*, reason the point after this manner. *What? ( say they ) Is it a Plot that will work without hands? Where are the Papists, the Instruments that should drive it on? Are they in the Aire or under Ground ; or are they Invisible? For as they are now dispers'd, and broken, ( beside the Terror that overawes them ) there are at least three Thousand Protestants, in sight, to one Papist. But do they ask where they are, because we cannot see them? Why do they not rather ask where they are Not? because they may be any where, and we not know them : For, as I have been told by persons of Great Quality, they'll indue all shapes, and Exercise all Professions. They speak of one Jesuit that cry'd work for a Cooper ; another that wrought upon the Trade of a Shoemaker ; Priests in Red coats Innumerable : And it is observ'd that upon the bringing of the Late Plot to Light, all the little Frenchmen with their Marionets or Puppet-shows vanish'd in a trice : which gave a suspi-*  
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tion that they were only a kind of *Itinerant Agents* for the *Faction* : To say nothing of their skill and Industry, in the managing of all our Divisions, and discontents, to the advantage of their own Party. These are stories ( I know ) that are much more easily *Contradicted*, then *Prov'd* : and therefore without laying any stress at all upon *Common Fame*, or *Hearsay*, I shall now apply my self to *that farther Discovery of the Plot*, which I have promis'd in my Title ; and support my undertaking, upon the Authority of Dr. Oates himself ; with a respect both to the Validity of his *Testimony*, and to the weight of his *Observations* ; being a Person that hath dived deeper into the *Mystery* of this Iniquity ( with favour of the rest ) then any other man.

As to the Hellish Design upon the Life of our Gracious Sovereign, by *Pistol*, *Sword*, or *Poyson*, we hope that the Neck of that *Particular Plot* is broken, to all Intents and purposes : But we are beholdn also to Dr. Oates for the Discovery of *Other* and of *Farther Plots* that are still carry'd on by the same restless Party ; tending to the *defaming* of his *Majesties Person*, and *Government* ; the *Subversion* of our *Establis'd Religion*, and the *Disturbance* of the *Publick Peace*. So that unless the remaining, and the still-growing *Difficulties*, and *Hazzards* be encounter'd with *Timely* and *Effectual Remedies*, the work of our Deliverance is but half done, and we shall yet run a risque of being ruin'd at last even in the very Port.

Dr. Oates tells us in his *Narrative*, *Printed by Authority of Parliament*, that the Pope, Society of Jesus, and their Confederates in this Plot, have a Design to reduce *England*, *Scotland*, and *Ireland*, to the *Romish Religion* and *Obedience*, by the *Sword* : Pag. 63. which they hope to accomplish, among Other means, by *disaffecting the Kings best Friends at home and abroad*, and *Subjects*, against his *Person* and *Government* ; charging him with *Tyranny*, and *Designs of Oppressing*, *Governing by the Sword*, and without *Parliaments*, Pa. 67.

By *Aspersing*, *Deriding*, *Exposing*, and *declaiming against his Person*, *Councils*, and *Actions in Parliaments*, and elsewhere, by *Mis-reporting*, and *raising False News of his Affairs* ; by *disaffecting his Majesties Allies*, *Holland*, *Spain*, the *German Emperor*, and *Princes by False Intelligence*. By *Seditious Preachers*, and *Catechists*, *set up*, *sent out*, *Maintained*, and *directed what to Preach in their Own, or other Private, or Publick Conventicles*, and *Field-Meetings*. By *setting up false pretended Titles to the Succession of the Crown* ; and *Animating Different Parties*, one against another, on this or such like *False pretences*, to *Arm and put the People in blood*, upon the *Kings Death*.

We have found Dr. Oates's *Observations* ( as to these particulars, ) so punctually true, that every syllable of what he has here deliver'd, is from point to point, the very matter now in Agitation. For there's not a day passes without a Libell upon his *Majesties Authority*, *Administration*, *Designes*, and *solemn Resolutions of State*, and *Council* ; belying the Condition of his Affairs, and endeavouring to create *Distrusts*, and *Felousies* among *Forreign Princes*, and *States*, by *False Intelligence* ; animating,

ming, and *Exciting of Turbulent Factions*, and *anticipating of Confederacies*, to involve us all in Blood; upon a *Remote and Undutifull* **SUPPOSITION** of the **KINGS DEATH**. And finally, we have *Sedition Preach'd as well as written*, and our *Conventicles* both instructed themselves, and instructing Others, in the Methods and Principles of Rebellion, this may suffice for the Doctors Judgment upon the present State of things, which in truth looks liker a *Revelation*, then a *Conjecture*.

As to his Reflexions upon the Interest which the *Papists* had in our Past troubles; these are his words in his Preface to the aforesaid *Narrative*.

*Who beside these were the First Authours and Contrivers of the late Unnatural War, by their Known Diabolical Art of enslaving Parties, and Passions against each other? And ( addressing to the King ) of your Royal Fathers Unspeakable sufferings, and Barbarous Usage? It was these that brought him to his End, and flourish'd Swords, and Trumpets over his dead Body, whom they durst not approach when Living. The Putney Projectours ( says he ) were in most, if not all the Councils, that contriv'd his Ruine. What broke the Uxbridge Treaty, but the Romish Interest, and Policy? Who continu'd to baffle all designs of Peace, and Settlement to this Nation, and Prosperity to his Majesties Family, but those Incendiaries, Milton was a known frequenter of a Popish Club; who more forward to set up Cromwell, and to put the Crown of our Kings upon his Head, then Papists? And his new fangled Government was contriv'd by a Popish Priest; and Lambert a Papist, for above these Thirty years.*

I have inserted these Passages as a Curiosity in the History of those times; which may perhaps have escap'd other men as well as my self. For though I never made any Question, but that the Church of England, as it stands Established by Law, in the *Purity of Doctrine*, and the *Venerable Sobriety of Discipline*, was ever an *Eye-sore* to the Church of Rome; yet I was of Opinion too, that a Licentious Vein of *Ambition* and *Schism* among our selves, had carry'd a great stroke also in that *Fatal Revolution*. But however, this is a point wherein a man may without loss of Honour, or Credit, admit the possibility of his being in a Mistake. Wherefore we shall now ( with the *Doctors* Leave ) advance to plain matter of *Fact*, whereupon we have his *Deposition*; the only Case wherein a man may, without Vanity pronounce himself within a degree of *Infallible*.

We finde Pag. 8. that Richard Nicholas Blundell had every day in the Week his several places in the City of London, where he taught the Youth *Treasonable, and Malicious Doctrine*, against the Interest, and Person of his Sacred Majesty.

Also ( Pag. 25. ) that Richard Ashby had a Conference for the sending of New Messengers into Scotland, to promote the Commotions there; and to inform the People, of the great Tyranny they did ly under, by reason of their being deny'd the Liberty of their Conscience; and that not being to be procured but by the sword, they must take that Course to purchase their Liberty: By which means ( sayd the Fathers thus Assembled ) we shall weaken both the Presbyterian, and the Episcopal Faction. At which Conference, the **DE-**

PONENT was PRESENT, and heard the Words.

And again, Two Messengers were sent into Scotland, One by the Name of Father Moore, and the Other by the Name of Father Saunders alias Brown, with Instructions to carry themselves like NON CONFORMIST MINISTERS; and to Preach to the Disaffected Scots, the Necessity of taking up the Sword for the Defence of Liberty of Conscience. These the DE-  
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Take notice, in the First place, that here's a Designe carry'd on for the Destruction of the King, and the Embroyling of the Government. Secondly, the pretence of the Quarrel is to be matter of Liberty and Conscience. Thirdly, it is to be promoted by Popish Emissaries, in the Councils, and Conventicles of the Non-Conformists. Fourthly, the means by which the Papists propound to compass their Ends, are by making Interests with the Separatists, under the Disguise of Ministers, and Teachers, respectively of the several Parties they have to do withall. And Fifthly, Let me recommend this Particular to your Special Remark, that Dr. Oates, throughout the whole Course of his Depositions, charges no part of the Popish Design upon any Intelligence, or Communication with the Church of England; but makes it only to be a practice upon the Dissenters from the English Communion, to transport them into Tumults, and Distempers against both Church and State.

We have here in few words, a Scheme of the whole business; Here's the Designe, the Pretext, the Instruments and the Methods: and upon the whole matter, here is the Church of England acquitted, as to any point of unmarriageable affinity with the Principles or Practices of the Church of Rome; however that Testy Frenchman is pleas'd to speculate in his Fanatical Reveries upon our approaches to That Communion: Wherein it may be a Question, whether he is more out in his History, or in his Morals. We are, in short, very much obliged to the Doctor, for clearing our Church to all Gainfayers, from those obloquies which by both the Extremes are indifferently cast upon us.

It must not be any longer a supposition, that which Dr. Oates has given us his Oath for; so that taking it for granted, that there is such a Project on foot, that the Papists are in the bottom of it; and that it is promoted by the Sectaries, only as Passive Agents that are blindly bringing about the others ends: the Question is now how the Government may fairly discriminate the Protestants from the Papists; being so blended in their Interest, as well as in their Councils; and mask'd under such Resemblances, the One, of the Other, that they are not easily to be distinguish'd. It cannot be expected that a pretending Protestant shall own himself to be a Papist; so that there's no believing any man in the Case. And then the Epithete of a Reputed so or so, is so slender an Evidence, that many a Reputed Papist is found to be a True Protestant, and many a Reputed Protestant as true a Papist. The known and Legall Expedient which has been hitherto found Competent enough to answer the Reason and Intent of State, is the Test of the Two Oaths of Allegiance and Supremacy: and yet this very provision will not reach all cases: For there are many Papists that will Take them without any difficulty; and there are severall that call themselves Protestants, that will



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And then again, there's no appealing in this Case from the *Prudence* and *Caution* of the *Law* (which is allways presum'd to intend the *Common Good*) to the Testimony of a *Friend* or *Neighbour* in favour of a *Refutation*. For the *Law* is a *General Rule*, that takes no notice of any *Exceptions* to it. The *Law* requires me to *Take These Oaths* in proof of my *Allegiance* to the Government; and my answer is, *that I am a very Honest man, but I cannot take them*. What is this to the *Law*, that takes no Cognizance of my *Honesty*, but of my *Obedience*? And this *Rule* holds in *Common*, as well to the *Papist* as to the *Protestant-Recusant*; They both vouch for their own *Loyalty*, and at the same time they do both of them Refuse to comply with the *Law*. The *Common* way of Reply in this Case, is to cast it in a mans Teeth; *But what? will you make no difference betwixt a Papist that refuses and a Protestant?* Yes, I would, if you would but shew me how I may certainly know the One from the Other. Who knows not that *Interest governs the World*? and that for Reasons best known to themselves, he that is a *Protestant* in his heart may be induced rather to appear a *Papist*; and the Other, though a *Papist* in his heart, may find it his Interest yet to seem a *Protestant*? But we'll yield that Point too; and put the Case, that the *Law* should be relax'd, on the behalf of any man living, Does not This open a Gap (let him be never so Honest) to the admittance of ten Thousand men that may plead *Honesty* too, and yet betray their Duties? And is it not better then, that some few particulars should suffer by keeping firm to the *Law*, then that the whole should be endanger'd by Remitting it? so that there is neither *Reason* nor *Safety*, nor *Equity*, in such a *Relaxation*, nor any regard of *Common Justice* and *Duty* in demanding it.

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*Oath*, the *Priests* would all flow into *Those Parties* that should be exempted from *this Test*, and carry on their *Designes* without either *Triall* or *danger*.

Now to wind up this Discourse, in a plain and clear *Dilemma*. It must be granted, either that the *Papists* have a Design upon the *King*, *Religion*, and *Government*, and that they advance it by acting the Parts of *Quakers*, *Anabaptists*, *Presbyterians*, and *Other Sectaries*, or *not*. No man, I presume will dare to Question the Truth of the Doctors Deposition ; for in so doing he would imply a strange abuse impos'd upon the Nation. But on the other side, admitting it to be true ; there can be no security to this Government, without either dissolving all *separate Meetings*, or bringing all *Dissenters* to this *Legal Test* ; for otherwise, the *Papists* have all sorts of *Liberty*, and *Security* in herding themselves among the *Conventicles* ; where upon the beating of a Bush, it will be an even wager whether you start a *Jesuit*, or a *Fanatick*. And in effect, in this case, there is not much difference betwixt them, where the *Jesuit* plays the *Fanatick*, and the *Fanatick* the *Jesuit*.

If the main assertion be true, there's no way of finding out the *Papists*, but by *this Test* : and the *Dissenters themselves*, if they would have *Popery* ferretted out in good Earnest, cannot chuse but encourage the Proposition. Either they have *Priests* among them or they have *not* : If they have, why do they not do the best they can to find them out ? if they have *not*, why do they say they have ? And again, either the *Non-Conformists* are influenc'd by the *Jesuits* or they are *not* : If they be, why do they not do all that is possible toward the *Purging* of their *Congregations* ? If they be *not* so influenc'd, why do they pretend that they are, and so set the *Saddle upon the wrong Horse* ? And yet again ; either it is possible to clear their *Conventicles* of this dangerous Mixture, or it is *not* : If it be Possible, why do they still complain of it, and do nothing in't ? If it be Impossible, there is no way of *Extirpating Popery*, but by rooting out *Fanaticism*.

Let the World judge now, with what injustice, the *Order*, and the *Rituals* of the Church of *England* are charg'd with a Tincture of *Superstition*, and *Popery*, when upon Manifest proof, the *Calumniators themselves* of our *Ecclesiastical State* are, throughout the whole *Body* of them, tainted with this *Leaven*. We are now come to the *Bottom* of the *Popish Plot*. *This Liberty of wandering from the Rule, is the Trojan Horse, which under a Religious colour, we have entertain'd within our Walls ; with Discord, and Destruction in the Belly of him.*

#### AN ADVERTISEMENT.

**W**Hereas the Subjects Right of Petitioning has been of Late in such manner Asserted, as if his Majesty had no Right of Refusing, this is to Advvertise, that from the 3d of Ed. 3. to Hen. 8. (as appears upon the Parliament Rolls) it was constantly the First thing done, upon the opening of all Parliaments, after the Cause of Summons declar'd, to appoint out of the Lords Spiritual, and Temporal, certain Receivers, and Tryers of Petitions; and still as they found any Petition not fit to be admitted, it was Rejected with a Non est Petitio Parliamenti, (as we find it endorsed upon the Rolls) and there was an end on't. Note, that all Petitions were Dedicated to his Majesty, and that in many Cases, when the Parliament had not time to go thorough with them all, the King referr'd diverse of them to the Chancery.

Now why the King may not as well Reject a Petition Out of Parliament, as In Parliament. and why he may not as well Reject it by Anticipation, and Prevention in a Privy and Express Prohibition and Exception to the Matter of it, as afterwards, as a point worthy of a Resolution : and when his Majesty ever lost the One Right, or the Subject gain'd the Other : This I offscript is wholly foreign to the Subject of This Pamphlet, but more accommodate to the Season.

The End.

